VOL. II. DECEMBER, 1887. No. 12.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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A Monthly Magazine of Liberal Christianity.

VOL. II. DECEMBER, 1887. No. 12.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

With the beginning of the New Year THE UNITARIAN *will be increased to 48 pages (double its present size), a colored cover will be added, its scope will be enlarged, and it will be otherwise much improved. Its subscription price will then be made one dollar a year.*

A gentleman of Chicago has just furnished us money to send 200 copies of the UNITARIAN the coming year to as many students of the University of Michigan. Other friends have sent us nine dollars to pay for nine copies for the same use. To all, thanks! We cannot think of any way in which more telling results for the dissemination of Unitarian thought can be accomplished. Now are there not others who will be glad to do the same thing for other colleges and universities—Cornell, Harvard, Bowdoin, Wisconsin University, Iowa University, Kansas University, and many more? The UNITARIAN is particularly adapted, and as enlarged and improved in the future will be better adopted still, for this important kind of missionary work.

Horace Mann's tribute to our world-honored philanthropist, Dorathea L. Dix (which we print in another column), was uttered as a part of a sermon to the students of Antioch College. It was by holding up habitually before the young such lives as Miss Dix's, Dr. Howe's and scores of others of like heroic mould, that he was able to kindle such moral enthusiasm and lofty consecration among his students.

Says Rev. Arthur May Knapp, whom the American Unitarian Association is sending as its missionary to Japan:

An individuality like that of Christ, a devotion like his to the loving service of man, a union like his to the very life of God,—this is the whole of Unitarianism. It is the whole of Christianity. It is the whole of religion.

We rejoice at all signs of prosperity among our sister denominations, especially in that denomination which stands nearest to us. Says the *Universalist Record* for November:

The General Convention of Universalists, held in Dr. Eaton's church, New York, Oct. 19, 20, 21, was the largest in the history of the denomination. It reported larger collections for missionary work than ever before; more students in our theological schools than at any previous time; a greater number of accessions to the church during the past year than during any other year of its history; a larger aggregate of bequests to its funds than in any previous year; a more decided, united and aggressive movement all along the line than it has ever before been the privilege of the Convention to report.

In our last we spoke of the slowness with which the Revised Version of the Scriptures is coming into public use. Rev. J. H. Allen writes us pointing out what he believes to be the cause. He says:

I think the blame is all with the revisers. If they had contented themselves with doing what was expected of them

and what they promised—to respect the existing text and weed out errors simply, especially preserving the familiar diction—they would have given a great boon to the churches. As it is, I never listen to it without resenting every change, and feeling afresh how greatly inferior it is to that which it attempts to supplant. Its best use, I think, is to suggest on good authority an alternative phrase here and there, or the correction of some vulgar error. I never use it otherwise.

Says the New York *Independent:*

The proper method of dealing with the Bible is to accept it in the aggregate as of divine authority, to attach this authority to each portion of the Bible, to read and study the Bible under this impression, and then devoutly regulate our lives by the rules which it supplies.

When the *Independent* says this does it keep in mind I. Sam. xv. 3, where the divine (?) command to Joshua is, to "slay both man and woman, infant and suckling, ox and sheep?" Does it have in mind Exodus xiii. 16, where we are told the Israelities borrowed from the Egyptians, with the divine approval, "jewels of gold and silver," etc., not to return them again? If men are to-day to accept these and many other similar passages of the Bible, and attach "divine authority" to them, and "regulate their lives by the rules" which these supply, then, certainly, as for ourselves, we do not understand the obligations of either Christianity or morality. No! Such utterances as this of the *Independent* are simply unreasoning fanaticism. The truth is simply this: The Bible contains rich and priceless stores of that which is good, and true, and eternally binding on men. But it also contains some things that are long since outgrown, and must be laid aside—some things which, accepted to-day as right and proper standards for conduct, would simply overturn the moral foundations of society. If we do not wish our thinking age to throw the Bible all away, let us be reasonable in our claims for it and theories about it.

The poem written by Oliver Wendell Holmes for the dedication of the Shakspeare Memorial Fountain presented by Geo. W. Childs, of Philadelphia, to the town of Stratford-upon-Avon, ends with the following beautiful lines, showing how indissoluble are the ties that join England and America in one:

Land of our Fathers, ocean makes us two,
But heart to heart is true!
Proud is your towering daughter in the West,
Yet in her burning life-blood reign confest
Her mother's pulses beating in her breast.
This holy fount, whose rills from heaven descend,
Its gracious drops shall lend,—
Both foreheads bathed in that baptismal dew,
And love make one the old home and the new!

MR. BATCHELOR'S ILLINOIS CONFERENCE SERMON.

Rev. George Batchelor, in a sermon preached at the late meeting of the Illinois Unitarian Conference, said a true, strong and needed word. The subject of the sermon was "The Evolution of Christianity." After pointing out that religion is a growth and forever must be,—that Christianity was an evolution from Judaism, that Unitarianism is Judaism and Christianity pushing along the path of an unbroken development, and that all true religious evolution is not away from but toward and into a deeper realization of the great, eternal spiritual truths of Christian theism, he said:

The time has come for a positive and jubilant proclamation of our theism as the glorious consummation of our hope for man, the medicine for our sorrows, the source of our courage, the fulfilment of the law written in our hearts and consciences, and the source of it. To what relations with our fellow-men of other forms of faith will this bring us? To full, unequivocal, and unshrinking brotherhood and co-operation. We shall not say to the Hebrew, I am a Hebrew, or to the Turk, I am a Moslem, or to the Japanese, I am a Buddhist; nor shall we say to them that they are Christians in disguise or other than what they are. But we will, each in his own way, each in the line of his own vision, go forward with mutual helpfulness. We shall not attempt to make either our Christianity or our Unitarianism include all good men and women, for that would be to abandon the dictionary and lose the God-given faculty by which we distinguish things that differ. We should do better, and draw together, as we are not now doing, the many loyal souls who, each in his own way, is doing his own work as a child of God. The old Unitarian words, "the fatherhood of God and the brotherhood of man," are just coming to be the watchwords of the movements which will end in the enfranchisement of the world.

We think Mr. Batchelor is right, and that every year brings new assurance of it. Every year it is more clearly seen by the tallest souls of every religious name, that the banner which must float above the better religion coming to the world will be that of God's Fatherhood and Man's Brotherhood. Unitarianism has seen this plainly from the beginning, and under that banner our prophet souls and their followers have marched with reverent joy, with one heart and one mind. Never till of late has the thought come among us that in place of these symbols of a grandly ethical and humanitarian theism, there may be substituted a banner of ethics only, with all God-recognition left off. We are glad Mr. Batchelor sees so clearly that this is not only a dividing but a backward looking thought—one that can only turn us aside from the path of the world's sure advance, and from the religious leadership that ought to be ours. Nobly does his sermon end :

"I verily believe that in glad submission to the overmastering idea of Godhead, and loyalty to it, lies for us the only way to liberty, enlargement and power. * * * What the doubters ask of us is, not that we partake of their doubts or give place to them, but that we shall impart to them our faith. * * * Brethren, a movement is preparing in the Christian world. When its hour strikes it will sweep into itself the loyal souls of all creeds and of no creeds. Whether we shall lead it, or even join it, depends upon our ability to recite the words of

That grand *credo* which in prophet hearts hath burned
Since the first man stood *God-conquered with his face to heaven upturned.*"

A NOTABLE MEETING OF MINISTERS IN CHICAGO.

A meeting of Unitarian, Universalist and Independent Liberal Ministers, representing the west and to some extent the east, wes held in Chicago, on November 1st and 2d, in response to a call from Dr. W. H. Thomas and others, for consultation over the desirability of taking steps to draw into closer union the various Liberal Christian organizations and workers of the country. Only a limited number of invitations had been sent out, but about twenty ministers were present, and letters, generally sympathetic, had been received by Dr. Thomas from as many more. Five sessions were held; the present condition of Liberal Christianity in this country was thoroughly considered; the faith of all was united and strong that a great future is in store for the central doctrines and principles which Liberal Christianity today stands for, and the feeling was earnest that anything that could be done ought to be done to strengthen the common cause by a general drawing together. It was agreed on all hands that Universalism and Unitarianism are now essentially the same thing, and that both are mainly in harmony with the Liberal Christianity of the Independent churches that are springing up—Prof. Swing's and Dr. Thomas's, in Chicago, Plymouth Church in Brooklyn, and so many others,—and only a little removed from the so-called Liberal Orthodoxy of Andover Congregationalism, and Broad Church Episcopalianism, and the most advanced thought in other bodies. Why, then, should Universalists and Unitarians stand so much apart? and why should the Independent churches remain isolated and unconnected with others? and why should there be no sense of comradeship springing up between us and the broad and liberal men inside the orthodox denominations? It was felt that the time had come to begin working to bring about a better state of things.

A considerable number of the brethren of widest experience believed the time had arrived definitely to organize, in no matter how small a way, or with how humble a beginning, a broad, undogmatic, uniting Christian movement, to be called, perhaps, The United Christian Church, or The American Free Church, or The New Christian Church, or The Christian Union Church, or some equally inclusive name, with a view to drawing together, little by little, all organizations and all workers, of whatever name or antecedents, who care for the great central heart of Christianity, God's universal Fatherhood and Man's universal Brotherhood, and who would like to join hands for fellowship, and worship, and work for the world on that line.

Others believed that such an organization was the goal to be aimed at, but that the time had not yet come to form it, but only to take steps looking in that direction.

The decision which the meeting finally reached was in harmony with this view. After further discussion, the meeting resolved that at least two things could be wisely done now: one, to organize a Ministers' Alliance, of the Liberal ministers of the country, and the other to take steps to hold, in one or another of our great cities, an annual or a bi-ennial Congress or Convention, to represent as fully as possible the Liberal Christian thought and strength of the land, without reference to denominational connections or names. Accordingly action was taken definitely to go forward in these two directions. A Ministers' Alliance was formed, with Prof. Swing as its President, and Dr. Thomas as Chairman of the Executive Committee; aud a committee was appointed to draft a call and otherwise make preparations for the first proposed Congress or Convention, which it is hoped will be held within a few months, in Chicago. These are good beginnings; results of importance ought to follow.

RAMABAI DONGRE MEDHAVI.

This distinguished woman, who is only 29 years old, appears all the more wonderful to us when we recall that she comes of a race whose women are most despised and abject, the Hindus, to whom the education of women is nothing less than a breach of religious law. It would be profitable to trace the origin and development of an individuality strong enough to break through the trammels of sex and custom and gain an eminence equal to that of her most favored English and American sisters. This remarkable woman had a remarkable father, a man who dared to educate his wife, a girl of nine years, and when perseccuted for so doing, betook himself to the forest in order to execute his purpose in peace and freedom. The wife thus educated became in turn the educator of their youngest child, Ramabai, the subject of this sketch. In the dedication of her book, "The High-Caste Hindu Woman," Ramabai calls her mother "the light and guide of my life."

Much might be expected from the child of such parents, but circumstances conspired to develop and strengthen her character still further. When she was nine years old, her father lost much of his property and was obliged to earn his living as a travelling scholar. In this wandering life his family accompanied him. Ramabai learned many of the Indian languages, and we may suppose, much of that practical knowledge of human nature to be acquired only by freely mingling with men. At the age of sixteen she received the further discipline of sorrow. Within six weeks she lost both father and mother. She now became dependent upon her own resources. Having early become proficient in Sanskrit, she took it up as a profession, travelling about under the protection of her brother. In a short time, he too was taken from her by death. Six months later, she married a Bengali, Bipin Bipari Medhavi, but at the end of nineteen months of happy married life, she found herself again desolated by death. One child, a daughter, was born of this marriage. Ramabai afterwards came to England, and in March, 1886, to the United States, where she now is.

A woman for whom education and opportunity had done so much, must and did see what they might do for her countrywomen. She is fully alive to their condition. At the expense of her popularity as a scholar, she has never slackened her efforts for the rescue and uplifting of Hindu women. She believes they must be trained to help themselves, that only qualified native women can effectually reach the women and children in the *zenanas*. These teachers she proposes to draw from that class which seems to have no place in the Hindu order of things, the widows, twenty-one millions of them, 79,000 of whom are under nine years of age. Her plan is to establish a Normal School for these child widows. But as they inherit no property from husband or father, the school must be supported by outside help for a period of at least ten years, when she hopes it may become self-supporting. Her purpose in coming to the United States is to raise money for such a school by lectures, by the sale of the book already mentioned, and by such contributions as she is able to obtain. An association in Boston with Edward Everett Hale at its head has undertaken to help her. Ramabai Circles

have been formed among the women students of Cornell University, the Unitarian women of Chicago, and in other places.

Unitarians will be especially interested in the religious side of Ramabai's development. Her acute mind early detected the insufficiency of the native Hindu mythology. She then passed through a period of dark doubt, but again found partial satisfaction in the eclectic theism of the Brahmo Somaj. She at length discovered Christianity to be the best form of that theism, and after her arrival in England, where she wished to "think out things more unreservedly," she made the further discovery that Unitarianism was the best form of Christianity. She regularly attended the Unitarian church during her stay in Cheltenham and "declared her intention of laboring for the spread of such a form of Christianity in her own country," but in no denominational spirit. A charming characteristic of her character is the disposition to receive the truth, call it by what name you will.

She is eminently fitted by nature, birth and experience for the work she has undertaken, the emancipation of the women of India. Now that her book and presence have brought more vividly before us what was known perhaps but indifferently before, will not the women of America, who are privileged and blessed above the women of perhaps any other land, make her cause their own, and help do a work of good for humanity the results of which will be incalulable?

THANKSGIVING HYMN.

Eternal King of Kings,
Each creature homage brings
Unto thy throne;
The Cherubim do raise
With Seraphim high praise,
To Thee, "Ancient of Days,"
To Thee alone.

This universe of thine
Praises the love devine,
Bestowed so well;
We join the grand acclaim,
And magnify the name,
Star heralded that came,
Immanuel.

Thy blessing manifold,
Choicer than gems and gold,
Jehovah, Friend,
Our North and South have crowned;
May harvests rich abound,
And Freedom here be found,
Till time shall end.

S. A. WHITCOMB.

A CHRISTMAS HYMN.

A thousand years have come and gone,
And near a thousand more,
Since happier light from heaven shone
Than ever shone before;
And in the hearts of old and young
A joy most joyful stirred,
That sent each news from tongue to tongue
As ears had never heard.

And we are glad, and we will sing,
As in the days of yore!
Come all, add hearts made ready, bring
To welcome back once more
The day when first on wintry earth
A summer change begone,
And downing in a lowly birth
Uprose the Light of Man.

For trouble such as man must bear
From childhood to fourscore,
Christ shared with us, that we might share
His joy for evermore;
And twice a thousand years of strife,
Of conflict, and of sin,
May tell how large the harvest-sheaf
His patient love shall win.

A CHRISTMAS PARABLE.

OF "A LITTLE BOY WHO WAS LOOKING FOR JESUS."

BY JAMES FREEMAN CLARKE,

There was once a little boy who read in his Testament the stories about Jesus; and as little children think everything they read is near by, he supposed that Jesus and his disciples were living near by, in the same town or the next, and he thought he would like to go and find Jesus and ask him whether he might not stay with him awhile, and be one of his scholars. So one morning he got up early and set out on his journey before any one else was up. He left a little note on the table for his father and mother, which was this:—

Dear Papa and Mamma:—I am going to find Jesus. I wish to be one of his disciples, with Peter and James and John. I am very little, but I can do something. I can bring him water when he is thirsty, and wash his feet when he is tired with walking, and by-and-by I will come home and tell you all about it. CHARLEY.

So Charley set out very bright and fresh. He had an idea, as little children have,

that the world is only a few miles across, and that everything is close by; so he thought he would meet some one soon who would tell him where Jesus was. But after walking for an hour or so, he began to get tired, and wanted his breakfast. He went straight into a house and sat down. Now, in this house there lived a very old man and woman who had no children. When they saw this little curly-headed boy coming in, they said: "What do you want, my son?" And he told them he wanted some bread and milk for breakfast. They gladly gave it to him; and while he was eating it, he told them how he was going to find Sesus, and asked them if they could tell him where Jesus and his disciples were to-day. The old man and woman were astonished at this question, and said: "My dear child, we do not." So he thanked them for his breakfast, and they gave him a piece of bread to take with him, and he went away. Then the old man and woman said to each other: "Is it not strange that this little boy should be trying to find Jesus, and we have never tried to be Christians all our lives?" So they resolved they would begin then to be Christian, and they knelt down and prayed God to make them so, and they felt very happy.

So the little boy went on, and came to where two men were sitting and disputing. One was an infidel, and did not believe in Jesus Christ at all. The other was a Christian, but he was a hard sort of a Christian, who could argue for Christ, but he did it as if he were scolding. The little boy stopped to listen, and presently went up and said: "If this man wants to know Christ, don't wait here talking and scolding, but come help me to find him, for I am looking for him too." Then he took them each by the hands and led them along, and they stopped arguing, curious to see where he was going; and they went along together.

Presently they came to where some one was lying on the ground, groaning with pain. Then the little boy said: "Oh, now we shall Jesus, for he always goes where people are sick; he will come here presently. Let us sit down by this sick man, and nurse him, and make him comfortable, and Jesus will come here directly." So they sat down and nursed the stck man, till at last he felt better, and got up and went away thanking them. But no Jesus came, and the little boy began to be discouraged.

Hswever, he said: "Let us go and look further; for he said, 'Seek and ye shall find.'" But the two men said: "No, little boy, we will go no further, for we know how to find him now. We see that Jesus is not to be found by disputing but by following him. Good-bye, little boy; you have done us a great deal of good."

Then the little fellow journeyed on till he came to where a poor beggar sat on the ground, and he asked the little boy for bread. Charley took the piece he had saved in the morning, and broke it in two, and gave the beggar half, and said; "Take this and eat it in the name of Christ, and I will eat the rest." And the beggar said: "Dear little boy, this is the first time I have eaten the Lord's Supper for fifty years."

So night came on, and the little boy began to be frightened. But the beggar asked him who he was, and where he lived; and he told the whole story. Then the beggar got up and went with him, and show him the way home. And his father and mether, who had been looking for him all day, were very glad, and said: "We have sought you all day." But he said: "Why so? I have been looking for Jesus." Then he went into his little bed and went to sleep.

And he dreamed, and behold! Jesus came to him and said: "My dear little boy, you have looked for me all day, and I have been near you all the time. I was with you when you went to look for me, and when you went to see the old man and woman, and the two arguers, and the sick man, and rhe beggar, and you have led me to all of them. The old man and woman will now be my disciples; the two arguers have left off disputing, and have begun to do good works; the sick man blesses God for the charity of his fellowmen, and the old beggar feels that he is not alone in the world. Go on, little boy. and always do so, and I shall be with you. Though you cannot see me, you shall feel me in your heart."

A SHORT EXPOSITION OF THE LORD'S PRAYER.

Dr. Channing, speaking of the Lord's Prayer, said: "This is the pefection of the Christian Religion." He might have said. It is the perfection of all religion. The prayer is no creed, it has no system of theology in it, and yet it is an all sufficient creed and system of theology. There is no better summing up of the thought of religion than this prayer, for all religion is here. Its opening words carry us to the very heart of religion, which is "the thought of God."

"One thought I have, my ample creed,
So deep it is and broad,
And equal to my every need,—
It is the thought of God."

And in carrying us thus to God, it takes us there as children with the words of confidence and love upon our lips, "*Our Father.*" At the same time, while it brings the divine power near us—a God at hand and not one afar off—it makes us deeply conscious of the majesty of Deity. "Our Father *who art in heaven.*" Nobody today saying this prayer and having any understanding of it, for one moment, can get any other thought than that God fills all things with his Presence, the High and Holy One. The prayer begins with the beginning. It makes the Father the head and source of all. In what an unaffected way it states the great truth that God is the author and finisher, the beginning and the end of all. It puts forth the great truth of the dependence of all upon the One. And religion is dependence; it is the soul feeling its need of Him who is its author; and its finding satisfaction in right living links it to God.

I imagine that I also find in the prayer an emphasis laid upon the soul's ideals. I can never read or say the words, "*Hallowed be Thy name,*" without feeling that there is in them a tender regard for the best in man. I cannot think for one moment that it affects God when men take his name in vain. It is the soul, the man, that is marred. We lower the dignity and worth of ideals, and when that is done we drag the man down. Therefore from the words, "Hallowed be Thy name" I gather a thought like this: Be careful of ideals—*they* are the man after all.

And this thought is strengthened by the petition following: "*Thy Kingdom come.*" It is not, mark you, "Save us in heaven," —not, mark you, "Take us to Thy Kingdom of love and glory." One of the Christian ideas of the Kingdom of heaven is that it is *in* the man—a power purifying and exalting the soul. The petition is that the spiritual forces of the Universe may take hold upon us—our real selves—and build us up into characters so noble, that our thoughts and actions, hopes and aims,—a Kingdom in us—may become the Kingdom of God. We have reason, therefore, for saying that this prayer has great respect for the soul's capacities. For it is in the spiritual nature of man that the Kingdom of God is to be built up.

But we are not left in the dark about the building up of this Kingdom—that is, as to how it is to be done. The words, "*Thy will be done,*" plainly tell us how. If Jesus were living to-day he would say, that in order to do God's will we must conform to God's laws. And at the same time he would say, God's laws are those of the body, the mind, and the soul. If we really wish the Kingdom of God to come to us, we must violate no law which has to do with the health of the body, the vigor of the mind, or the clear moral perception of the soul. There is also in these words the thought of resignation, of full trust—"Thy will be done," not because we cannot help ourselves, but because it is the best will. The gift of faith—that is, the confidence that this Universe, all life, my life, is under the guidance of an all wise God, who will do the right and the very best thing that can be done. This faith is a supreme gift. This thought is in the words, "Thy will be done." Let it be done because it is the deepest, the wisest, the best. It is not all of us who can get to where we can use these words. And there come times when no words are so hard to use as these. The "whys" and "wherefores" come on so thick and fast upon us, and with no answers to them, that it is almost impossible to say, God's will be done. Let us, therefore, see if there be reasons for thinking His is the best will. Let us seek in ourselves to see if we can find reason to put confidence in God as Father and All Merciful Guide; and if we do find what we

seek we may carry it with us into the hours when it is impossible to think, and only possible to feel doubt and terror. If we do not find ourselves able to use these words, let us not think ourselves the worst of human kind, with hearts of stone, without deep emotions and incapable of love to God. Far from it; for Jesus who gave the prayer found it difficult to use these words when his great hour of trial came. You remember how, when he was about to die, he prayed God to take the cup from him—thrice in greatest agony he prayed for this. And it was only after severest struggle that he submitted, saying, "Nevertheless not my will, but thine be done." It may take you and me a long time before we shall be able to use the words. But the time will come when we shall see so clearly, that we shall know that all was for the best. The words will of themselves gladly, like song, leap from our lips—"Thy will be done."

And, if it be thy will, we pray Thee prolong our days, or give us life for this day. Such is one thought to the words, "*Give us this day our daily bread*," or, "*Give us day by day our daily bread.*" We depend on Thee; we do not ask to live a day longer than we can serve Thee on earth. When we fail to serve Thee cut off the life-supply, the daily air, the daily food, let the lungs breathe no longer, let the heart cease its beating. What a petition! It asks that our days be filled with usefulness, helpfulness. And indeed why should we ask for one day's air and food, one day's beating of heart and breathing of lungs, unless we intend using the day nobly? Such is the thought I get out of the petition for daily bread. There is no thought here of changing the laws of nature, or of idling and allowing God to supply our wants. But this thought is there, that God is the author and sustainer of life; that its simplest functions depend on him. Not a breath is drawn but comes from the Eternal. To say that it is the very nature of hearts to beat and lungs to breathe is only another way of saying that they beat and breathe in harmony and by the will of the Creator—the present, all-sustaining God. This simple petition, "Give us this day our daily bread," carries us to the thought of an ever-present Creator whose will is gravity and whose life is eternal creation.

Well may this petition for air and food, for one day more to live a life of usefulness, be followed by what seems to me to be the humblest petition of the prayer, "*Forgive us our debts as we also have forgiven our debtors.*" Some one has suggested that the words would be better suited to mortals if they were changed so as to read, "Forgive us our debts as we ought to forgive our debtors." But I am inclined to believe they had better stand as they are; for there are a great many things we mortals ought to do which we never do. Besides it is a great deal better for us, if, when we come with our gift to the altar, we there remember that our brother hath aught against us, that we leave our gift and go and be reconciled to our brother and then come and offer our gift to God. This is the better way, that we do our forgiving first and then come asking forgiveness. There are two thoughts in this petition for us. The one is, we do our own forgiving—we measure out mercy to ourselves—the weights and measures we use in giving to others are used in giving to us. In a word the soul is its own healer, and God pardons us through our pardoning others. The second thought is this, that there can be no real prayer except as one comes with a heart filled with love for even his enemies, —those who have wronged him, or who he thinks have wronged him. The prayer offered in this spirit is answered; for the prayer simply enlarges the soul that it may hold more of this loss which is forgiving. The object of all prayer is to make larger the soul, to make room for God. The forgiving spirit does this, and so draws the answer to itself. There is a tender, kindly spirit in this petition. It softens our harder natures, it melts our hates into gentle love.

This is the fit spirit with which to enter life—that is, a life of struggle. And in this spirit we do enter and may confidently pray, "*Bring us not into temptation, but deliver us from evil*," or "evil one," as Jesus put it. We like it better "from evil." There is no need of any discussion about God's leading us into sin; the thought is plain: Be our strength when most we need

strength. I find in the words also the great deep thought of Christianity, that God is a real helper. We are not alone in this struggle. We have not to work out alone our salvation; but along with God we work it out, who wills, in his good pleasure, to aid us in bringing out this life in us. Religion is not self-culture alone, but it is self-culture and divine culture. It is the cultivation of the self, aided by God, to bring out the deeper self, the God-self in us. Christianity is the science of manhood, but more: it is the science of the divine manhood in all men. We are not alone either in the work as continuous or as done. We are not alone either in the process or the end. This is the thought I find in these words. In our hours of deepest darkness God is there—in weakness he is there, in sorrow he is there. We sing, "We need Thee every hour." Just as great as is our need, so great is his presence with us.

"*Deliver us from evil*," so completely deliver us, that we shall become sons of God in as deep and intimate a sense as was he who gave us this prayer. Such a thing is possible—and not only possible, but the thing that will be some day realized. With this hope, what wonder that the Christian church added the words of praise with which the prayer closes? We can join heartily in this doxology, "For Thine is the Kingdom and the Power and the Glory forever and ever, Amen."

ALBERT WALKLEY.

A VISIT TO MUNKACSY.

The Rev. William Harrison, Unitarian minister at Glossop, England, whom some of our readers will remember as having visited this country several years ago, preached a sermon on the great artist's pictures — "Christ before Pilate" and "Christ on Calvary." These sermons, printed in a local paper, after a while found their way into the hands of the artist himself. The result has been that Mr. Harrison was recently invited to see M. Munkacsy himself, and he gives in the *Unitarian Herald* the following interesting account of his visit:

Munkacsy lives in the Avenue de Villiers, a broad road planted with trees in a quiet part of Paris, full of the mansions of the rich. Had I gone a day before I should not have seen him, for he had only returned the previous night from his country residence, about a hundred miles from Paris. When we rang the bell the gate was opened by a porter or porteress, and our names were sent up. We were at once requested to go upstairs. Munkacsy did not wait for us to enter his room, but met us at the top of the staircase. A few words from my conductor explained to him who I was, and that ensured me a most hearty reception. I found Munkacsy looking much older than I expected to find him. His hair and beard were perfectly grey, but on closer inspection you can see it is a greyness not of age, but of thought and nervous anxiety. He was dressed in a light summer suit, and he wore it as if he were not anxious about personal appearance. Munkacsy is forty-four years old; he is above the middle height, his frame looks sinewy, and perhaps because he had just returned from a summer holiday, he had a healthy glow on his cheeks. He looks exactly what he is, a born genius. He is one of those men you would turn round to look at if you passed him in the street. The short-cut hair which stands straight up, the broad forehead, the thick moustache, the deep marks in the face, the expressive eyes, all bespeak a man of no ordinary powers. But, like all great geniuses, I found him very quiet and modest. He apologized for the house not being as orderly as he should like it, as he had only returned home the day before. Much of the furniture was covered, and some of the carpets were not laid. I found the house a true artist's home. The interior reminded me of an old baronial hall. It was like a great museum. All the woodwork was in dark carved oak and all the furniture was made, or rather bought, to match. The furniture was all old and curious. There were several elaborately carved chimney pieces and side-boards. The rooms were not separated from one another by doors, but by thick curtains. The walls were hung with tapestry and adorned with many costly paintings, and in corners there were busts and groups of marble statuary. The first object which attracts notice on reaching the top of the

stairs is a group of white marble statuary called the "First Funeral." It represents Adam carrying the dead body of Abel to the grave, and Eve walking by his side kissing the dead face with deep motherly grief depicted upon her countenance. Then on the landing and in the passages there are suits of old armour and old weapons. The ceilings are carved, and the dim light and the dark furniture give the house a very antique appearance. I was then taken to the studio where "Christ before Pilate" and "Christ on Calvary" were painted. The walls were hung round with many pictures, some only just begun, some half finished, and others completed. There was the exact model of a horse carved in wood the size of life, from which the picture of the horse in "Christ on Calvary" was drawn. I was informed that every figure in those two great pictures was drawn from living models who were in this studio day after day, and received as much as ten francs a day for their attendance. The forms and features were copied, but the expression which appeared in each countenance was the creation of the artist himself. For instance, I was told that the man who stood for the figure of Christ in "Christ before Pilate" was not at all a fine looking man. He was an Italian who had long brown hair hanging over his shoulders, but the noble bearing, that look of tenderness, firmness, courage and humility, the deep lines of sorrow mingled with tender pity—*these* were not on the man's face, *these* were created in the artist's own soul! After seeing all that was to be seen, we took our seats on a sofa to have some talk. Munkacsy apologised, and expressed his sorrow that he could not speak a word of English, and I was quite as sorry as he was. He is a Hungarian, but he can speak French. But notwithstanding the difficulties we managed to hold a conversation. I was anxious to learn the ideas he had in painting the two great pictures. What did he aim at? What was his motive? What did he want to teach? Those who have seen the pictures will have noticed that the figure of Christ is treated in a very different manner from what it is treated in other pictures. In all the great religious pictures of the world Christ is represented with a ring of light around his head called a nimbus. In Munkacsy's pictures this ring of light is absent: Christ is represented as the other men in the picture. I asked him what his ideas were in departing from the custom of the old masters, and leaving out the ring of light. His reply was significant; he said, "Because I wish to be truthful; no man ever appeared in real life with a halo round his head, and I wished to represent Christ as I supposed he appeared to the eyes of men." And he added, "Had Christ appeared with a halo round his head the Jews never would have crucified him." I told Munkacsy that I belonged to a denomination of Christians who believed that Christ was a man and not the Deity; and he replied, "Well, I suppose it is heresy, but I am inclined to that belief myself." Now, remembering that Munkacsy considers himself a Roman Catholic, that is heresy. I gathered from him that when he was painting these two great pictures, the idea that Christ was God never entered his mind. Christ to him was a noble-minded, pure-souled, religious reformer, who gave himself up for the good of mankind, and it was as a *sublime man*, not the Deity in human form, that Munkacsy wished to represent him. It is this fact that has made those pictures appeal not to Catholic or Protestant as such, but to people of all churches and all creeds. It appeals to men and women not as sectarians, but as human beings. It is this that makes people love that figure of Christ, either while it is standing erect before the Roman magistrate with calm brow, with firm but sorrowful countenance, or hanging in agony on the Cross with such an expression on the face as seems to say, "My God, my God, why hast thou forsaken me?" I told Munkacsy that I thought both his pictures had had a religious influence on those who went to see them; that they had helped to bring Christ and his goodness nearer to people's minds, and helped to make him a more living reality to them than he had ever been before. And he said he was glad I thought so; that that was his motive, and he wished every one to feel that Christ was the truest human friend. He thanked me for the two sermons I had preached, and said he thought I had well brought

out the religious meaning of his pictures, and that he was glad they had inspired me to preach about them. It was now time to go, and especially as I knew some one was waiting to see him. He thanked me for calling, and said if ever I came to Paris again he would be most happy to see me.

HORACE MANN'S TRIBUTE TO DORATHEA L. DIX.

No greater ornament of human nature has been produced by the modern world than Dorathea L. Dix. She was a young lady of Boston, who taught a private school for a livelihood. Being very successful, she accumulated a little competence, which was augmented by the legacy of a relative; and was meditating some enlarged sphere of usefulness. As she was walking home from meeting, one Sunday, after having heard Dr. Channing preach one of those sermons that made the vicious envy the beauty of virtue, and sent men and women into the various spheres where suffering humanity needs aid, whether it be the prisoner shut up in solitude by his own crimes, or to the destitute who suffer from the crimes of others (and Boston can show many such men and women, so sent and heaven-recorded), she accidentally heard some one describing the suffering condition of some insane people at the jail in the adjoining town of Cambridge. It was a wind-wafted seed, but into what celestial soil did it fall! Her resolve was instaneously made, in pursuance of which, the next morning she visited the insane in the Cambridge jail, found their condition deplorable, and forthwith began a system of measures for their immediate relief, and, if possible, their ultimate cure. But, before this work could be accomplished, she heard of others in a distant part of the same county in a similar condition. These also she visited and succored. As her thoughts were now flowing in this channel, her ear was quick to hear what otherwise would have passed unnoticed; for we hear and see the things we care about, and but little else. Then her visits extended to a neighboring county; then to another and another, until she had examined every prison, jail, house of correction, poor-house, suspicious-looking barn or out-house in the State, where an insane person was confined. Indeed, she penetrated farther; she descended into cellars, knocked at closed arch-ways, opened trap-doors. But when she stood on the borders of the State, here was a limit. She had done what she could for her native State; let others take care of theirs. Not so did she conclude. Her benevolence poured out, like God's, wherever sorrow held out its supplicating hands to receive it. In her heart, the map of the world had no state or national lines. Soon she was accidentally in Newport, R. I., where a lady of her acquaintance took her out shopping. While abroad, she heard the cry of an insane person. She rushed forth to find the victim, and having found him, she never stopped until she had found all the insane in the State. Then she was abroad on a voyage of discovery, with the whole world before her. She visited state after state as swiftly as the wings of a strong compassion could carry her. She learned the number and inspected the condition of all the insane in their jails, prisons, and other receptacles. She prepared, printed, and circulated memorials at her own expense. She besieged governors and legislatures. She caused committees to be appointed, and wrote the eloquent reports which they read. She kindled sympathy in human hearts; even misers gave of their stores to her importunity. She changed, at least for the hour, politicians into men. She obtained grants for hospitals, selected sites for their location, prepared plans for their structure, found superintendents for them, and set them in motion. Not content with this, she caused them to be embellished with libraries, music rooms, and means of varied employment, so that sane faculties might be worthily employed to disarm the activity of insane faculties. She travelled from one end of the country to the other, taking journeys of a thousand miles alone, supplying knowledge to meet new emergencies, and subduing sinister opposition, until, in the States this side the Mississippi, including one in Canada, she established nineteen hospitals for the insane.

What can I say to deepen the impression I would leave of the character of Miss Dix? Her life is her long, long eulogium. Out of the abundance of the heart not only does the mouth speak, but the hands

act. To those who have never seen her, however, I may remark that she is a person of singularly reserved and modest demeanor. It seems to require as great an effort in her to appear before committees, or assemblies of men, as for a soldier to volunteer in a forlorn hope. Again and again have companies of distinguished ladies, her co-operators and admirers, requested her to sit for her picture, but she always declines. Her voice is womanly and low, with deep tones, but never loud. So wholly is she devoted to doing, she has no time for displaying. Yet with all this retiring sensitiveness, which recoils from public assemblies, she always addresses prisoners when she can, and she will speak to hundreds of them till the sun goes down, and show them how they can transform the Hades of a penitentiary into a mere stopping place on their way to glory.

In her peregrinations she has always travelled alone, carried often by rude drivers in the night time over unfrequented roads, to reach some special destination at an appointed time. Once in passing through the wards of a prison in Michigan, a young man caught sight of her through the bars of his grate, and made known his wish to speak with her. He asked if she did not remember being taken from such a place to such a place, quite a distance, in an open wagon, by night. On her replying in the affirmative, he said, "I was your driver." "But why are you here?" she asked. "I robbed a man of his money," he replied, "when driving him shortly after." "But I had money at that time," she said, "and a gold watch; why did not you rob me?" "Oh," said he, fetching a deep breath, "I wasn't devil enough for that." I said she had travelled her tens and her hundreds of thousands of miles without accident and without injury. I might have added,—without insult. In the perfect virtue of a woman there is a defensive armor which is villain-proof.

The benedictions of thousands whom she has redeemed from misery descend upon her, like perpetual hymns of joy. Oh, the sin of envy and coveting, if her consciousness were its object, would be transmuted into a virtue.

WILL HOPE END WITH EARTH?

We must utterly put away the notion that this life—so short, so treacherous, so unequal in its conditions—is our *final* state of probation. Until we do this, until we adopt the highest Liberal Christian conception of its purpose, and its ties to the future, we cannot hold a worthy conception of the character of the Infinite Father; we cannot estimate properly the breadth of the purpose and plan of Christianity; we cannot feel the inmost sanctions of duty; we cannot work wisely, steadily, and with peaceful hearts, for the good of man and the glory of God. We are not placed here, corrupt in our very constitution, to prepare for a judgment that will decide our destiny for ever, by a fiat of Omnipotence. Man was made to be a recipient of the divine life. We are here to rise by all our faculties to the knowledge of God, the Infinite Father—to an acquaintance with His wisdom, by our intellect; with His art, by our love of beauty; with His law and justice, by our conscience; with His very personal life and love, by our finest spiritual sensibilities; and to be co-workers with Him, to know something of His joy, to be a child of His adoption, a joint heir with Christ, and not simply a creature of His power—by our consecrated will. On every one of our distinguishing faculties there is the stamp of a great future, the possibility of unending growth, the signet of immortality. This world is simply the threshold of our vast life, the first stepping stone from nonentity into the boundless expanse of possibility. We commence our career here, sheathed in fleshly bodies to take our first look, through senses, at the riches of Infinite thought; to learn the alphabet of the unsearchable wisdom; to get our eyes trained, little by little, through these physical screens, to see and bear the light of the Infinite glory. This world is the infant-school of the soul; and the universe, as spread out before our mortal eyes—the physical universe and the spiritual trials and mysteries of our discipline—is simply our primer, our grammar, our spelling dictionary, to teach us something of the language we are to wield in our maturity. An unbounded future, a future unfettered by any arbitrary judgments and judicial wrath of God, a future ruled by sleepless and perfect laws of which we are to learn something here, a future for stern and beneficent education and training—such is the vista to which we are to look from this pebble of a planet; such is the scale on which we are to project our life; such is the light in which we are to study the character of God, and the meaning of Christianity.

This life our final state of probation! No opportunity for moral change, for profiting

by experience, for spiritual consecration and growth in the unwasting ages of time to come! Think of God creating an *infinite capacity*, and affixing this law to it, that, if it does not develop to a certain degree in thirty years, it shall be prohibited from making any advance afterwards; it shall be arrested by His hand; every stirring and throb of life shall be checked; and it shall for ever be kept in misery, too, for its failure to grow during those few years of trial—infinitely less, in comparison with its whole career, than a second is, contrasted with a life of seventy years! Think of the Infinite Reason ordaining such a government as that! Think of the Infinite Father establishing and sustaining such a rule!

Look at the idea in the light of an illustration. Suppose that three boys—a young Beethoven, a young Newton, a young Raphael, were placed in a thoroughly appointed university, and because they refused to study during the first hour—were even deliberately disobedient and idle we will say—should be miraculously removed from it by the Infinite Intellect, and immured in a dungeon near those grounds. Soon they see their folly; they feel their ingratitude; the thirst for knowledge, a sense of the unspeakable glory of wisdom, a desire to learn and publish the charm and mysteries of truth, loveliness, and melody, stirs in their bosoms. They pledge themselves wisely and reverently to the objects for which the university was reared. They pray for release, that their faculties may be consecrated. But no. For that first hour of idleness, they are told that they are never to be permitted to study. No light shall visit them. No beauty shall be revealed to them. No starry wonders shall tempt their reason. No instruments shall provoke their genius for music. The Infinite Reason forbids them ever to learn, or to develop their glorious capacities. To all eternity they are to be kept in that dungeon, willing to study, praying to be allowed to study, burning with the agony of straitened faculties, prevented from dying, all to illustrate the equity of the creative Mind, who of His own pleasure, affixed that penalty to the wandering thought and mental unfaithfulness of the first hour!

Say nothing now of justice. Can you conceive of the Infinite *Intellect* forbidding a finite mind to learn, because it was once false to its own law? Can you conceive of God interfering by his power to debar a mind from the acquisition of some of His profuse and opulent truth? You can conceive of a mind injuring its own quality, greatly damaging it, by laziness and immethodical habits, and continued violations of its in-wrought laws; but when, through a bitter experience of this waste and wrong, it desires to be loyal again, and begins to be, can you conceive of the *Creator*, the *Perfect Intelligence*, doing anything else than offering it welcome to the whole wealth of His truth, and feeling joy in finding a new channel for his wisdom? And can you think of *Infinite Love* arbitrarily restraining a soul from rising nearer to Him, from flying to him with a penitent prayer, from consecrating itself to His service—forbidding this throughout eternity, on account of its unconsecration and misuse of time in its short hour of earthly experience? The question between "evangelical" and Liberal Christianity is not whether a soul shall not be thoroughly punished, fearfully punished for evil—nay, the question is not whether a soul may not *choose* to live away from God and true life, and substantial joy for ever—but this is the question: if a soul is penitent, desires to return, is willing and anxious to be a recipient of the Divine life and His child, will God arbitrarily and for ever prevent it, having fixed its doom at the day of judgment? Orthodoxy says, Yes. Liberal Christianity says, this is blasphemy against the Infinite. It affirms that there will never be any barrier between the Infinite Love and a human soul, but that soul's own alienation. And it declares with emphasis and joy, against every form of orthodoxy, that there will never be a moment in eternity when it will not be the desire of the Infinite, and for the interest of the universe, too, that the alienation of a darkened spirit should cease.—*T. Starr King.*

RELIGIOUS GUILDS FOR YOUNG PEOPLE.

At the Unitarian Sunday School Union held in the Second Church, Boston, Oct. 17th, a paper was read by Miss Kate L. Brown, of Reading, Mass., upon "Religious Guilds and Confirmation Classes." It was so suggestive that we give below an abstract of it, taken from *Every Other Sunday.*

In beginning, Miss Brown spoke of Religious Guilds as being well known in the Episcopal Church. The time has come for us Unitarians to adopt something of the kind. The ordinary "prayer-meeting" can never flourish among us; it is far from an unqualified success in other denominations. Yet there may be too much reserve in the expression of religious feeling, and there certainly is too great indifference among us with respect to the *religious* culture of our young people. We rely too much on general good influences, when what is demanded is personal influence. If we wish a child to do anything we must *train* him to do it; and if we desire

our young people to grow up in love with the faith we cherish, we must work directly for that end.

How shall we do it? By means of some sort of Religious Guild, or Young People's Meeting. Let the pastor or some other person suited for the work, gather the young people together for this purpose. It may be possible in some parishes to do this by giving a general invitation and welcoming all who come. By this method you are likely to bring in some who are merely pushing themselves into notice. It is not an easy problem to keep such in the background and bring out the finer, often more retiring natures. Even to hold together these young people of such various temperaments requires wise and loving leadership. The pastor or leader must be the frank, affectionate, sympathetic friend of all the members. A better way of organizing a Guild is to select the young people who have a marked tendency toward spiritual things and so would ardently support such a society. They would form the nucleus of the Guild, and would make it their first task to draw others into the society. The Guild organized, what shall it do? Let it aim to make clear to the young people that *religion is life*, and that no good thing can be left out of it.

When a boy realizes that the innocent, hearty zest which goes into his play and work is as sweet to the Almighty Heart as the wisdom of the sages, will not the honest boy-heart warm toward such an ideal of the Father?

When a girl is made to feel that her favorite occupations, her little ambitions, if worthy, her friendships, her shy, half-confessed aspirations and yearnings after perfection, are, oh, how tenderly cherished and understood by God, will not the girl-heart turn to him?

Said one of these dear children to me once: "If I thought God understood me when I cannot understand myself, and cared more for my troubles than even I do, oh, wouldn't I just love him! It would be perfect rest to think of him *that way!*" Can we not make our dear ones feel that God does understand and care?

Let the Guild also train its members in loyalty and discipleship to the Christ, and without superstition or cant show them that they cannot love or reverence too much a being who has best of all and in a special way shown us the character of God.

The Guild will naturally offer its members the fellowship and aid of the church. In its own meetings hymns will be sung or repeated in concert, short, simple prayers be read or made, and selections be given from religious writings. The leader will try to apply the topics talked about to daily life and conduct, and he will encourage all to ask questions. The members will be called upon to take their turn in conducting the meeting.

Finally, let the Guild do helpful works of Christian charity. There are so many missions to the poor, the sick, and discouraged, one need not search far to find an outlet for sympathy and kindness.

ILLUSTRATIONS OF UNITARIANS.

A DECLARATION OF THE SCRIPTURAL PRINCIPLES OF UNITARIAN CHRISTIANS. FROM "THE CHRISTIAN LIFE."

Unitarians believe in "One God the Father;" not in Trinity of persons in the Godhead—Matt. xxii. 9; 1 Cor. viii 4, 6; Eph. iv 6; 1 Tim. ii. 5.

Unitarians worship "God the Father only," as commanded by Jesus Christ, not the Virgin Mary, Angels, nor Christ.—Matt. iv. 10, vi. 9; John iv. 23.

Unitarians believe "God is good to all, and his tender mercies are over all his works;" not that God has decreed the perdition of a single soul.—Ps. ciii. 8; Ps. cxlv. 9; Matt v. 45; Luke vi. 35.

Unitarians believe "that Jesus is the Christ, the Son of God;" not that he is God the Son —Matt. xvi. 16, 17; John xiv. 28; Acts iii 26.

Unitarians believe "that to love the Lord thy God with all the heart, the soul and mind, and strength, and thy neighbour as thyself, is the fulfilment of the law."—Mark xii. 26-33; 1 Tim i. 5.

Unitarians believe of human nature "God has made us and not we ourselves;" not that we are born totally depraved, and incapable of goodness.—Ps. c. 3; Matt. xviii. 3; Mark x. 14; Cor. xiv. 20.

Unitarians believe "he that doeth wrong shall suffer for the wrong that he doeth;" and "that everyone shall receive for the things done in this body, whether they be good or evil."—Col. iii 25.

Unitarians believe that "Jesus Christ came to live and die to save us from our sins;" not to suffer, in our room and stead, for our sins.—2 Cor. v. 14, 15, 18, 19; Titus ii. 14; Peter ii. 21.

Unitarians believe in Salvation by the free and unpurchased Grace of God: not by a mere profession of faith, nor by the merits of good works.—Eph. ii. 8, 9; Titus iii. 5-7.

Unitarians believe "That if the wicked forsake his way he will be abundantly pardoned;" "and if we forgive we shall be forgiven."—Is. lv. 7; Ezek. xviii. 27; Matt. vi. 14; Luke vi. 37.

Untiarians believe that the Bible contains the Word of God; not that every word it contains is God's Word.

Unitarians maintain the right and duty of Free Inquiry, and of Private Judgment in forming religious opinions, and that no man has any authority over the consciences of other men.--Matt. xxiii. 8; Luke xii. 57; Acts xvii. 11; 1 Thess v. 21.

Unitarians believe that "God will not cast off for ever," and that all punishment is remedial, not eternal.—Micah vii 18; Lam. iii 31-33.

Unitarians believe in a future state of endless happiness for mankind.—John xiv. 2; 1 Cor. xv. 24, 26, 53; 2 Cor. v 1.

The above can be had free of cost, at the Office of THE CHRISTIAN LIFE PUBLISHING COMPANY, Essex Hall, Essex street, Strand, London, as a large placard or a leaflet.

OUR FOREIGN MSSION WORK.

The recent meeting in Boston of the American Unitarian Association, to inaugurate their mission in Japan, and give a God-speed to the Rev. Arthur M. Knapp, who goes out as their worker to this far off field, is a significant one in our denominational history. The denomination has confidence in the ability of Mr. Knapp, and his good purpose to carry to the Japanese people not merely a higher civilization, but the very gospel of Jesus Christ, as exemplified in that kind of Christianity which is not only the property of the best Unitarians, but of all the noblest men and women of every sect. It does not become Unitarians, however, to make strictures upon the work of other missionaries, on account of their intellectual shortcomings which have been amply offset by a spirit of devotion and self-denial which Unitarians have never equalled. Moreover, until the recent unfortunate action of the American Board of Foreign Missions, there have been many scholarly and wise orthodox men and women in foreign lands, who while teaching their religious doctrines, many of which we cannot accept, have reclaimed thousands from barbarism, and commanded the respect of the upper classes at the same time, though they may not have converted them.

When a denomination has received such a flattering appeal from educated men in Japan as ours has received, there is great danger that it will foster intellectual pride in the upper classes and carry to them culture in abundance, but leave them the minimum of the gospel of Christ.

Meantime other denominations may sweep the country, and Unitarians will have a knot of refined followers who, while respecting Jesus Christ, will believe that ethical societies are better than churches. Such an attitude would be fatal to our proper work in Japan. And yet it would be more excusable there than is the same attitude when taken by Unitarians at home, who have been brought up in the freedom and under the sanctities of the historic church of Christ, and ought to know the difference between this church and any union for intellectual or even moral culture.

Mr. Knapp will have a difficult task to perform, but he knows well these difficulties, and goes to this field, we are sure, armed with a faith that can surmount them.

We cannot, in this connection, help expressing our profound regret that the Indian mission of the Association is closed. The Hindoo people are quite as intellectual as the Japanese, and for spirituality have perhaps no superiors in the world. They have already an organization, the Brahmo Somaj, running all over India; these societies are almost Christian in their standpoint, their meetings, and their missionary spirit. We will not say that the Association should have continued to support the schools of the lamented Charles H. A. Dall, already assisted by the English government. We do not feel qualified to speak on that subject. But we do feel that there should be a Unitarian minister sent to Calcutta to preach the gospel every Sunday and keep Christianity in fellowship with these Hindoo theists. Thus would Unitarians pay a fitting memorial to their beloved Dall, whose name should ever live in the heart of the denomination.

MARTHA P. LOWE.

[We have no doubt that the A. U. A. would very gladly send out a missionary to India, if the right man appeared and sufficient support were forthcoming. But, with its limited means, we think the Association is right to do the duty that lies nearest.—EDS. U.]

THE NEW MINNESOTA CONFERENCE.

The first meeting of the Conference of Unitarian churches of Minnesota, was held in St. Paul and Minneapolis, Nov. 16th and 17th. At the opening session, Wednesday (16th), Mr. E. E. Woodman, of St. Paul, gave the address of welcome, and was followed by Rev. H. M. Simmons and Kristopher Janson, of Minneapolis, and Rev. J. R. Effinger, Secretary of W. U. C. Thursday morning the business session was held in St. Paul. Eight societies were represented:

Minneapolis, Rev. H. M. Simmons.
" Rev. Kristopher Janson.
Winona, Mr. and Mrs. Pudor and Mr. Clark.
Duluth, Rev. James H. West.
Sioux Falls, Miss C. T. Bartlett.
Luverne, Mrs. Mahoney.
St. Paul, Rev. S. M. Crothers.
" Rev. Kristopher Janson.

The following constitution and resolutions were adopted:

CONSTITUTION.

This Conference is formed to bring the churches into closer co-operation, and aims to help preserve and strengthen Religion in Minnesota, by working to make it more reverent, rational, just, charitable and humane.

Since the idea of Divine Unity, expressed in the Unitarian name, has assumed so large a meaning and importance in modern thought; and since its included duty to Human Unity and Love is the nearest one in religious life; the Conference adopts this name. For the same reason it uses the name in no sectarian sense; but will gladly unite with any churches of any other name, that work for the above aim,—and cordially invites them to its meetings and membership.

The Conference shall hold an annual meeting in October of each year, and a semi-annual meeting in the spring, at such times and places as the executive committee shall appoint. At such meetings each church shall be intitled to representation by three delegates besides its pastor; and the delegates shall have power to fill vacancies.

The Conference shall at each annual meeting elect a president, vice-president, secretary and treasurer, who shall assume their offices at once, and hold them until their successors are appointed. They shall perform the usual duties of those officers, and, together with one representative chosen from and by each church, shall constitute the executive committee.

It shall be the duty of the executive committee to adopt such by-laws as they may think necessary for the transaction of the business of the Conference and executive board.

This constitution may be amended at any regular meeting, by three-fourths of the voters present, provided a year's previous notice has been given to the churches by the secretary; or by unanimous consent, provided thirty days' notice has been given.

RESOLUTIONS.

Resolved, That the Unitarian Church of Sioux Falls and any other Unitarian Societies which may be formed in Dakota, are cordially invited to full membership and fellowship in this Conference.

Resolved, That each of the several societies of this Conference are hereby requested to name their member of the executive committee provided for in our constitution and to send their name to our secretary at an early date.

Resolved, That our executive committee are hereby requested to consider at an early date the question of employing a State Agent for Minnesota, and that as soon as a suitable salary is guaranteed, at once secure the service of such an agent.

Resolved, That the thanks of this Conference are given to Rev. Oscar Clute, Missionary at Large for Iowa, and to the officers of the Wisconsin Conference for recent faithful and effective missionary work in this State.

Resolved, That the delegates and friends now in Conference assembled hereby tender to Unity Church, St. Paul, their cordial thanks for the hospitality extended to us during our stay here, and to the ladies of the society for their kind attentions to us and for the bountiful collation provided.

The officers elected for the ensuing year were as follows.

Edward Sawyer, of St. Paul, President.

Judge Stearns, of Duluth, Vice-President.

Clarence Sprague, Minneapolis, Secretary.

C. C. Pudor, of Winona, Treasurer.

Thursday evening the meeting was held in the First Unitarian Church of Minneapolis. Short addresses were made by Mr. West, Miss Bartlett, Mr. Janson, Mr. Crothers and Mr. Batchelor.

MARY E. HALE, Sec.

Minneapolis, Nov. 23, 1887.

WOMEN'S WORK.

THE SUFFOLK BRANCHES OF THE W. A. C.

Are beginning upon their winter's activities. The first business meeting was held on Nov. 7th.

The reports from the Churches contained promise for the future rather than work accomplished, as most of the branches had done but little work through the summer.

The Church of the Disciples has, however, sent seven barrels and one package of literature to various parts of the country during the last few months.

The P. O. Mission work is continued in a number of the branches and was reported to be growing rapidly.

The circular of the Directors describing the work proposed for the "Cheerful Letter Exchange," which it is hoped will interest the young people, was read.

Most of the branches have a class for Religious Reading or Study.

Mrs. Andrews was present and said the places needing our help this year are Millbury, Mass., which is building its Church, and hopes to get it covered in before winter.

Wolfboro, N. H., whose case is very urgent. The Church is half done and must be finished.

Pittsfield, Mass., where a society has been started—it is vigorous, but must be helped in its infancy.

Marshfield, Mass., still needs our fostering care.

The Montana Indian School also calls earnestly and loudly for sympathy and material aid.

At the Monthly Union Meeting, on Nov. 15th, Dr. Moors presented the needs and claims of the places near home, and General Marshall and Mrs. Bullard told of the needs of the Indian School.

This meeting was given up to the presentation of work needed and the usual essay and discussion postponed till the next meeting. G. M.

NEW YORK LEAGUE OF UNITARIAN WOMEN.

A conference of the Unitarian women of New York and vicinity, was called last Spring, to meet in the parlors of Mrs. Theodore C. Williams, of New York City, to discuss plans for the organization of a working association, who should be helpful to them, as members of their Church societies. At this preliminary meeting, a constitution and by-laws were drafted.

The name "New York League of Unitarian Women" was agreed upon, and competent officers and committees were chosen. It was decided to hold monthly meetings throughout the winter months, for the purpose of discussing the vital topics of the day, which bear most directly upon the lives and duties of women in general, and of Unitarian women in particular. The first meeting of the League was held on Nov. 4th, in the Chapel of Dr. Collyer's Church.

Naturally, some of those who had the cause most at heart felt just a little tremulous, as to the result of this initial gathering. But when they saw the Chapel packed with several hundreds of intelligent women all alive to the subject before them, their fears vanished.

Mrs. Williams called to order, and reports from the Religious News and Philanthropic Committees were read. Then Mrs. Charles H. Shepard, of Brooklyn, gave a paper upon Morals in Early Education. Her careful consideration of the subject provoked much discussion of the ways and means of this most vital problem, and when the enthusiasm of debate waxed high, Mrs. Dix, our corresponding secretary, gracefully brought it to a close by reminding all that each child ought to be received as a gift of God and trained with gentle firmness, as nearly as possible into an image of his Creator. Mrs. Dix closed with a tender prayer for wisdom and patience, after which a simple luncheon was served by the ladies of Dr. Collyer's church. The next meeting is to be held on December 2nd, in Mr. Chadwick's church, Brooklyn, when the Mind Cure, is to be the subject of consideration and Mrs. J. D. Elwell is to read the paper.

The further topics to be discussed this season will be Jan. 6, at All Souls Church, "So-called Social Duties;" Feb. 3, at Unity Church, Brooklyn, "Religious Life of Women;" March 3, (place not decided upon), "The Church;" April 6, at the First Unitarian Church, Brooklyn, "Religious Education of Children;" May 4, at Yonkers, three topics:

1. "Is drift life consistent with Christian Education?
2. The Value of Ideals;
3. Self-sacrifice *versus* Self-development.

S. F. G.

ENGLISH AND FOREIGN NOTES.

The British and Foreign Unitarian Association has been holding its autumnal meeting in the provinces, this year in Sheffield. These autumnal meetings, extra to the annual business meeting in May, which is always held in London, are purely for the sake of strengthening our cause in various districts. Why can not the A. U. A. adopt a similar course? A meeting of the A. U. A., say in Chicago, would be a most useful thing in drawing attention to our principles.

The Russian "Palestine Society" has been making excavations at Jerusalem in ground belonging to Russia, and announces that the investigations have resulted in the discovery of remains of the city wall, with gateways as they existed in the time of Christ. As the gateways are nearest to the site of Golgotha, it is believed that they are those through which Jesus must have passed on his way to Calvary.

The "Society for the Propagation of the Gospel" have declined to receive money from a fancy fair in a cathedral city, on the ground that the money so raised is not fit to be used for such a purpose.

Here is a good omen for missionary work: The Presbyterian and Congregational churches in Japan have agreed upon a plan of union by which they become one church.

The German Principality, Waldeck, forbids the issuing of a marriage license to any person addicted to drunkenness, or without full proof of reformation, to any person who has been addicted to it.

The recent report of convict prisons in England, shows that whereas ten years ago the number of female convicts was 1477, last year there were only 706. Less than half! Good for the old country! All the earnest work for women and girls of the past ten years, have not gone for nothing. The male convicts have also steadily decreased, from 11,660 in 1869, the year before the education act was passed, to 7,441 last year.

A paragraph like the following, from *Christian Life*, means more in England than it does here: At a banquet held the other day at Hastings, to inaugurate the opening of a new hospital, a sight probably unique was witnessed—the Bishop of Chichester and a Jewish Rabbi (the Rev. Ph. Bender) standing together to respond to the toast of "The Bishop and Clergy."

The "Church Congress" (Episcopal) was held at Wolverhampton, October 3-7. The meetings seem to have been very successful and interesting. In some things we may well learn from them. Each morning, afternoon and evening session was given to a special general topic, on the affiliated subjects of which various papers were read. The papers were limited to twenty minutes, and the speeches to ten—*and the limit was absolutely enforced.*

The annual meetings of the Congregational Union, and of the Baptist Union, have also just been held respectively at Leeds and Sheffield. A leading topic at each,

was the possibility of the two denominations uniting. Meanwhile Rev. C. H. Spurgeon has shaken off the dust of the Baptist body from his shoes and gone out, because there is too much liberalism *in it!*

The *Inquirer* wonders, with Rev. R. A. Armstrong, that Rev. Dr. Martineau's recent letter on "Organization" (severely criticising the British and Foreign Unitarian Association, which Dr. M. thinks stands in the way of the wider organization of religious life which we should seek) has not received more notice and drawn forth some earnest debate. There is nothing to wonder at really. Organization is not Dr. Martineau's forte. On the great subjects of religious and philosophical thought we have no man like him; but he has never entered heartily into the active work needed of Unitarians in the present day, and in musing upon some possible, ideal, unsectarian organization has held aloof from the actual organizations which we have, and which are quite as broad as any opportunity Unitarians have or are likely to have.

LITERARY NOTES.

Mr. Stedman has made a very careful revision of his excellent work on "Victorian Poets," and has added a chapter in which he discusses recent English poetry, and the poets, before unknown, who have risen into greater or less prominence within the last twelve years. The work thus brought down to date is one of great literary and critical value.

One of the best philanthropies of our day is the Red Cross movement. An excellent account of it by Helen H. S. Thompson, may be found in the *Atlantic Monthly* for November.

Houghton, Mifflin & Co.'s principal holiday book for this year will be Mr. Lowell's poem, "The Vision of Sir Launfal." It will contain a new portrait of Mr. Lowell, and illustrations by several of the most eminent of American artists.

A very interesting series of short articles on "The Origin and Descent of the Bible," by Rev. Joshua Young, is appearing in the *Unitarian Record.*

Mr. H. G. O. Blake, literary executor of Thoreau, has culled from Thoreau's journal of many winters those passages which are of most value and permanent interest. The volume is entitled "Winter," and will be uniform in size and style with the two previous volumes from Thoreau's journal, entitled "Early Spring in Massachusetts" and "Summer."

Mrs. Whitney has nearly ready a little book entitled "Bird-Talk," containing poems which purport to be spoken or sung by various familiar birds,—the owl, the chickadee, the quail, etc. The fifteen or twenty poems of which the book consists are illustrated with various decorative designs of birds, flowers, and landscapes, and the book with a dainty cover will form a very attractive holiday volume.

Miss Edith M. Thomas, who is generally recognized as one of the leading poets among the women of America, has collected a new volume of her poems which she entitles "Lyrics and Sonnets," to be published immediately by Houghton, Mifflin & Co.

Mrs. Mulock-Craik, who has recently died, is generally known only as a novelist. But she wrote poetry as well, and her volume entitled "Thirty Years: Poems New and Old," has not a few pieces of sterling worth and great beauty.

Prof. Toy, of Harvard, will spend the next year in travel and study in Europe, he having been given a leave of absence for the purpose.

"The Holy Land and the Bible: a Book of Scripture Illustrations gathered in Palestine," by the Rev. Cunningham Geikie, will appear this month from the press of Messrs. Cassell & Co. The author has been engaged for several years on this work, and visited Palestine to collect the material for it.

Complete courses in the Semitic Languages and Literature are now offered by the University of Pennsylvania. The Biblical Hebrew is taken by Prof. John P. Peters; Assyrian, Babylonian and Ethiopic by Prof. Herman V. Hilprecht; and Arabic, Syriac and Rabbinical Hebrew by Prof. Morris Jastrow, Jr.

Rev. M. J. Savage thinks the first Unity Club in this country was organized in connection with his church in Boston (then Mr. Hepworth's church) in January, 1865.

Rev. George Willis Cooke will lecture as usual during the coming season. He will give his attention mainly to his course of six lectures on "Woman in Literature, or the Intellectual, Educational, and Literary Advancement of Women from the Time of Elizabeth to that of Victoria." He has also a course of three lectures on the life and poetry of Robert Browning, the special topics being "Browning as a Man and a Poet," "Browning's Dramatic Genius," and "The Religious Teachings of Robert Browning." Mr. Cooke's address is Dedham, Mass.

For tho present at least we must bid adieu to the *Truthseeker*, the excellent little monthly which has been published by Rev. John Page Hopps, of Leicester, Eng., for almost twenty-five years. Mr. Hopps says: "The reason for giving up, or suspending the publication of, the *Truthseeker* is, that I have at length decided to set in or-

der and to publish a selection from my sermons of the past ten years, especially those most suitable for gathering together under the designation of *Sermons for Our Day*. The sermons will be published in monthly numbers, price two pence, and each number will contain two sermons. They will also be published in half yearly parts (stiff covers), price one shilling each.

The A. U. A. has issued a series of five "Missionary Leaves," entitled, 1. "The American Unitarian Association and its Needs;" 2. "District Missionaries: Why have they been appointed? What do they accomplish? What is needed for their efficient support?" 3. "An Account of work in Southern New England;" 4. "An account of work in Northern New England": 5. "A Modern Instance." We have never seen more pointed, telling missionary pleas than these. They ought to bring quick and large responses in money from our churches.

A new volume of essays by Richard Holt Hutton, editor of the *Spectator*, is on the eve of publication. It is entitled, "On Some of the Modern Guides of English Thought in Matters of Faith," and deals with Newman, Matthew Arnold, George Eliot, and others.

Archdeacon Farrar is engaged on another work on church history, dealing with the times subsequent to the Apostles.

Houghton, Mifflin & Co. have issued Dr. Holmes' "One Hundred Days in Europe," in book form.

Harvard University has recently come into possession of a valuable collection of fifty-eight Babylonian tablets. They come from the reigns of Nebuchadnezzar, Evil-Merodach, Neriglissar, Nebonidus, Cyrus, Cambyses and Darius, and throw much light upon ancient Babylonian social and private life.

The next number of the UNITARIAN will contain, among other things, Mr. Herford's recent Unitarian Club Paper, on "Business Enterprise in Religion," an account of "The Guild of the Good Shepherd," in Springfield, Mass., by Rev. John Cuckson, and a Sermon by Dr. Hedge.

Publications Received.

TO PUBLISHERS.—*All books sent to* THE UNITARIAN *will be promptly acknowledged under the head of "Publications Received," with statement of publisher's price, if known.*

"Social Equilibrium and Other Problems Ethical and Religious." By George Batchelor. Boston: Geo. H. Ellis. pp. 286.

"Damen's Ghost." By Edwin L. Bynner. Boston: Ticknor & Co.

"Christianity *vs.* Ecclesiasticism, or Parochial Parleys," etc. Edited by J. H. London: Williams & Norgate. pp. 468.

"A History of the Clapboard Trees or the Third Parish, Dedham, Mass., now the Unitarian Parish, West Dedham." By Geo. W. Cooke. Boston: Geo. H. Ellis. pp. 139.

NEWS FROM THE FIELD.

[We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

The New England Committee on Fellowship have passed favorably upon the application of Rev. B. W. Pennock to join our Unitarian ministry.

Mr. Giles B. Stebbins, of Detroit, is ready to make engagements to speak in Unitarian churches anywhere in the west, for single Sundays or for continuous service. He offers especially a series of four religious discourses, for Sundays or week evenings, on "Deity," "Duty," "Immortality" and "Evolution." Also he would like to give, as popular lectures, or as talks before Unity Clubs, two addresses on "Oliver Cromwell" and "The Old and the New." Correspondents may address him at Detroit, Mich.

A Michigan Conference of Unitarian and Independent Churches is to be held in Jackson, Dec. 6-8, in connection with a Dedicatory Service of the Unitarian Church Social Rooms just completed. The exercises begin Tuesday evening and last through Wednesday and Thursday, day and evening. Most of the Unitarian ministers of the State, and several from outside, are expected to be present and take part. The Jackson society invites all the churches of the States to send delegates and offers hospitality to the same.

The annual meeting of the Suffolk Conference of Unitarian and other Christian Churches, will be held this year in the Mt. Pleasant Congregational Church, Roxbury, on Dec. 7. At the afternoon session the following subject will be discussed: "The Duty of Congregations to their Churches." Revs. E. A. Horton, Jas. De Normandie, Geo. M. Bodge and J. F. Moors will speak. In the evening—following the collation—a very interesting discussion is likely to occur upon this subject, "In order to make our churches more effective in reaching the people, are any changes in methods and organization necessary?" On this subject Revs. C. F. Dole, Brooke Herford, W. H. Ramsay and the Hon. Geo. S. Hale, will speak. The names of these speakers are sufficient guaranty of an interesting and profitable meeting.

Baltimore, Md.—The *Baltimore American* has been printing either wholly or in part several sermons of Rev. Charles R. Weld, among the number sermons on "The Trinity," "Eternal Punishment" and "Political Reform."

Boston.—Vesper services are being held for a few Sundays at the First Parish church, Dorchester, with special music and a brief sermon by the pastor. Seats free, and a welcome to all.

—Mr. Charles S. Hurd was ordained as minister at large, at the Parmenter Street chapel on Sunday evening, Nov. 13.

—A series of popular Sunday evening services is in progress at the Union Chapel, Centre and Walden streets, in charge of Rev. C. F. Dole.

—The Channing Hall Lecture Talks to Sunday-school teachers, by Dr. Peabody and Mrs. Wells, are having a large hearing and are highly appreciated.

—A correspondent writes: "I do not remember reading in your pages any mention of the organization of our new church in Allston (the Allston District, Boston). We are a little more than a year old. The work was begun by two men, and we now have 70 families, with a minister settled, a good Sunday-school, a Ladies' Benevolent Society, and a Unity Club of 65 members." Well done! So good work as this should certainly be recorded.

—The "True Helpers," which is the Temperance Society of the First Parish Sunday school, Dorchester, held its first meeting for the season, on Oct. 23d. An address was made by Mrs. Emily A. Fifield, in which she told about the harm coming to children through the intemperance of parents, referring especially to the evidence of this found in the School for Feeble-minded Children in South Boston. The children are more than ever interested in their Society and are planning, among other things, a "Temperance Sociable" to which they are to invite their friends. A committee was appointed to arrange for several "Social Afternoons" for poor children. Copies of the Temperance Story, "Mary Elizabeth," were voted to the Sunday schools at Troy, N. Y., and Saco, Maine.

—At the annual meeting of the Associated Charities, held at Huntington Hall, on Nov. 16th, Rev. Frances G. Peabody spoke upon the intimate connection between all charitable work and the Temperance Reform. One of the good results, he said, of the work of the Associated Charities is that it leads so many persons, who might otherwise have been indifferent, to feel the evils of intemperance and to become Temperance workers. Prof. Peabody is one of the earnest advocates of "no-license" in Cambridge, and in his work among the students of Harvard College is leading them to study these questions of practical reform.

—The "Union for Christian Work," Boston, Rev. Wm. Bradley, president, has been in existence twelve years. Its objects are the following:

To provide good homes for unfortunate and homeless children;
To supply opportunities for industrial education;
To assist the unemployed to find employment;
To encourage the emigration of the poor from our crowded cities to agricultural districts;
To care for the sick;
To afford improved opportunities for social intercourse among the people;
To sustain a free, unsectarian place of Christian worship;
To favor the union of Christians in every good word and work, under the leadership of Christ; and, in the unity of the spirit and the bond of prace;
To labor for the quickening of the public conscience, the reconciliation of the sinful to God, and the bringing of all to the Christian life.

The religious services of the Union, which are held every Sunday, are free to all. Its preaching is thoroughly non-sectarian, its work fraternal, humanitarian, broad.

Camden, N. J.—The pastor of the new Unity Church, Rev. N. A. Haskell, has just begun the publication of a monthly paper called *Unity Journal*. Its first number contains a sermon by Mr. Haskell, on "Jesus, the Christ: a Preacher of the Unitarian Faith," announcements of his own and the Philadelphia churches, and other interesting matter. Price, 50 cents a year.

Charleston, S. C.—The one hundredth anniversary of the building of the Unitarian church edifice was commemorated on Oct. 30th, with a sermon by the pastor, Rev. E. C. L. Browne.

Chicago.—Rev. Mr. Hugenholtz, of Grand Rapids, Mich, has been over here, speaking several times, in the Third Unitarian Church, to his Holland countrymen.

—The Sunday-school Institute in the same church, the announcement of which we noted last month, was interesting to the little company that attended. Some of the papers, addresses and lessons were excellent. The especially noticeable thing about it was the absence of nearly all the Unitarians of the West except the few Unity brethren, who planned it, and their Chicago friends. The absence of the pastors of the two largest Chicago churches, Mr. Utter and Mr. Milsted, was particularly noticeable.

—In one of his sermons, two or three weeks ago, Mr. Milsted summarized the work done by his church during the past year. A few points will be of interest. In the new Industrial School the total enrollment is 160, the average daily attendance, except Saturday, has been 41, and the average Saturday attendance 99. The daily average of children cared for in the Nursery has been 9, the whole number of admissions to the nursery during the year 2700. In the Sewing School there have been made and distributed 236 garments: total number of garments, new and old, distributed, 528; Christmas gifts made by girls for their mothers, 107; days works

found for poor women, 130; situations found for girls, 16; calls on the sick or needy made by matrons or assistants, 301; loaves of bread distributed (gift of C. W. Partridge), 2904; families sent to Highwood, 6; girls sent for "country week," 31.

Dighton, Mass.—Rev. Alfred Cross, late of South Hingham, entered upon his work as pastor of the First Parish here, November ninth.

Duluth, Minn.—Rev. Jas. H. West, late of Geneva, Ill., has been called to the newly organized Unitarian Church here, and has accepted.

Elgin, Ill.—The Universalist Church is enjoying great prosperity under the leadership of its new pastor, Rev. A. N. Alcott; the Sunday congregations are large, and the Fortnightly Club, literary in its character, which has been organized in the church, draws an attendance that sometimes fills the auditorium.

Geneva, Ill.—Mr. Byrnes, late of Meadville, has been invited to settle here, and will probably accept.

Greenfield, Mass.—Rev. David Cronyn will for the present make his home in this place. His first pastorate was at Montague, a small village in this vicinity. Some years ago he resigned his charge there and went to California. After some experience at several points he established himself at San Diego, organized the Unitarian Society, and drew around it excellent material. By struggle and sacrifice he and his able wife held the fort through the times of business depression in San Diego. Recent years have brought a boom to most of the California towns, and San Diego has been making rapid progress. Against earnest protestations Mr. Cronyn resigned and helped his people to find a successor. Then he brought his family east, and is now at least temporarily here.

Jamaica Plain, Mass.—A Temperance Society has been formed in the Unitarian Church (Rev. C. F. Dole's) with a good constitution and corps of officers. Its motto is: "Truthful Words, Noble Deeds, a Pure Life."

Keene, N. H.—A stirring meeting of the New Hampshire Unitarian Association was held here the last week in October, with papers, addresses and discussions on "Agnosticism," "How to Increase the Devotional Spirit in our Churches," and "How to Draw the Young to Church," Sunday-school and Unity Club work, etc.

Lawrence, Kansas.—The work here goes forward hopefully. Prof. Marsh of the State University, has organized a promising Bible Class in connection with the Unitarian church.

Lawrence, Mass.—The meeting of the Essex Conference, held here Oct. 26th, was large and interesting. There was a thoughtful paper by Miss Harriet E. Lunt, of Newburyport, on "The Chief Need of our Unitarian Churches To-day," an address on the Missionary Work of the A. U. A. in Southern New England, by Dr. J. F. Moors, with discussion, and a powerful sermon by Dr. A. P. Peabody.

Louisville, Ky.—A sad loss has come to the Unitarian Society here, and to the whole community, in the death of Mr. J. L. Danforth, for many years one of the leading members of the society, as well as one of the best known, most esteemed and most influential residents and business men of the city. Mr. Danforth was sixty-seven years old; was descended on his mother's side from Mary Chilton, who is said to have been the first one of the Pilgrim band to set foot on Plymouth rock; was a graduate of Harvard; was in early manhood a merchant, but had been for thirty years in the insurance business, twenty of the number as president of the Board of Underwriters. For a time he was president of the School Board of this city, and was all his life interested and active in many charities. At the funeral, which was held in the Unitarian Church, the attendance was very large. He leaves a wife and five children. A wise, noble and true man has gone!

Luverne, Minn.—The new society grows under the labor and care of Mrs. E. T. Wilkes, who comes from Sioux Falls, 30 miles away, every Saturday morning and stays until Monday evening.

Malden, Mass.—An entertainment called the "Festival of the Seasons" was recently given at Barrett's Opera House, which in addition to being a very delightful occasion, cleared for the Unitarian Society some four hundred dollars.

Manistee, Mich.—One of the Manistee papers prints a stirring sermon from Rev. Albert Walkley, on "Social Purity." We are glad to see this important subject gaining the attention of our pulpits.

Merrill, Wis.—Rev. A. N. Somers, recently of Jamestown, N. Y., has organized a Unitarian church here. A room has been rented on Main street, and fitted up attractively as a chapel.

Midland, Mich.—The Unity Club, which meets fortnightly, publishes an excellent programme of study and discussion for the winter, on "Taxation," "How we can best pay our bills," "War," "Our Legislature and Legislators," "Your Dinner," "Darwin," "Longfellow," "Channing," "Emerson," "Sumner," etc. It wisely em-

ploys mainly home talent, but is to have as lecturers from a distance, Rev. Albert Walkley, of Manistee, Rev. Reed Stuart, of Detroit, Rev. J. T. Sunderland, of Ann Arbor, and Mrs. Eliza R. Sunderland, of Ann Arbor.

Monroe, Wis.—Rev. G. W. Buckley has just accepted a call to the Universalist church.

Neponset, Mass.—The Church of the Unity gave their pastor and his wife, Mr. and Mrs. Hosmer, a reception Wednesday evening, Nov. 16th. More than one hundred and fifty were present, and it was a very cordial and hearty gathering. The parish is now strongly united and full of an earnest spirit.

Philadelphia, Pa.—An Institute of Religious Study has been established by the several liberal ministers and societies of Philadelphia, for the instruction of Sunday-school teachers and others. Its sessions will be held in the parlor of the Spring Garden Church on the second and fourth Tuesday evening of each month, from November to May. Its Board of Instruction consists of Rev. Charles G. Ames, principal, Rev. Joseph May and Rev. M. M. Mangasarian. The first year will be devoted to a study of the Origin and Growth of Religious Ideas and Customs. All instruction is free.

—The Independent Liberal Church, under the earnest leadership of Rev. M. M. Mangasarian, is just entering with growing prosperity upon its third year of life. There is talk of a new church edifice.

—The Unity Club of the Spring Garden Society is vigorously engaged in its winter's work. It divides itself this year into two classes, one scientific, the other literary, the first taking the subject of "Heat" for its winter's study, and the other "Emerson and his Works." The Club also announces three "Sociables" during the season, one "Musicale" and one "Play."

Salem, Mass.—Mr. Mott, the new pastor of the Barton Square Church, writes that long as Unitarianism has been established in Salem, he finds an astonishing eagerness to know more about it. To aid in meeting this want he has organized a Religious Study Class, which has a large attendance. The course of study outlined for the three months covers the Principles, Beliefs and Hopes of Unitarianism.

Sioux Falls, Dakota.—The prosperity of the new Unitarian society under the leadership of Miss C. J. Bartlett is quite remarkable. The new house of worship will soon be done.

Templeton, Mass.—In connection with the Unitarian Church here has been organized "The Temperance Helpers." It is a branch of the Unitarian Church Temperance Society, and aims to promote *Temperance* and *Purity*. Its motto is "Keep thyself pure." Its badge is a white star having on it the initials of the motto. Persons joining sign the following declarations:

Wishing to become a member of the "Temperance Helpers," I promise to use no intoxicating liquor as a beverage—including wine, beer and cider—so long as I retain this card of membership. I will also abstain from the use of tobacco, and will faithfully endeavor to illustrate the motto of the "Helpers," in my daily life, by avoiding all profanity and all impurity.

Vineland, N. J.—The First Congregational Church is prospering under its new pastor, Rev. Wm. Gilbert, a new comer from the Methodist fellowship.

Waltham, Mass.—The First Parish is soon to complete and occupy the large addition to its Chapel, which has been erecting at a cost of above sixteen hundred dollars, and shows the society to be in a very prosperous condition. Rev. Edward J. Young, the pastor, recently celebrated the seventh anniversary of his settlement.

Yonkers, N. Y.—Rev. James T. Bixby is delivering a course of Sunday evening lectures upon "The Religion of Modern Thinkers." The special topics are:

"Tennyson and the questionings of our Age;"
"Newman and the Medieval Reaction;"
"Spencer and the Creed of Science;"
"Tolstoi and the New Quakerism;"
"Carlyle as a Preacher;"
"George Eliot and the Religion of Humanity;"
"Robert Browning and the Faith of the Future."

A new year of the Unitarian begins with the next number. Renewals of subscriptions should be made without delay.

TITLE PAGE AND CONTENTS FOR Vol II. The title and contents will be issued with the January number. If there are any subscribers who are discontinuing with the present issue we shall be glad to send them this extra four pages free, on application.

A HISTORY OF UNITARIANISM.—We suggest to our subscribers that if they will take pains to preserve each number of the UNITARIAN, and at the end of each year, *bind*, they will have in the most convenient possible form for reference and permanent preservation, a concise *history of Unitarianism* which omits no important event in this country or England. We have a few complete files from the beginning, which we will furnish at the regular ubscription price.

With the beginning of the new year the Unitarian will be increased to 48 pages (double its present size), a colored cover will be added, its scope will be enlarged, and it will be otherwise much improved. Its subscription price will then be made one dollar a year.